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THE LIFE AND TIMES OF THE CHRIST, BASED ON LUKE.

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STUDIES XXXVII. AND XXXVIII.—CLOSING JOURNEYS AND
TEACHINGS IN PEREA. LUKE 17 : 11-18 : 30.

Remark.—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work ; (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

§ 1. Chapter 17 : 11-19.

1. The student may read the passage and decide on a subject.
2. Important words and phrases are : (1) *to Jerusalem* (17 : 11), a new cycle of narrative ? cf. 9 : 51 ; 13 : 22 ; (2) *through the midst*, cf. marg. ; (3) *go and shew yourselves* (17 : 14), (a) i. e. act as though you were healed, cf. 5 : 13, 14, (b) a test of faith ; (4) *as they went*, (a) lit. "were going," (b) was it a gradual process ? (c) they had faith to take Jesus at his word ; (5) *when he saw* (17 : 15), (a) he was going to a Samaritan priest, (b) did he go and then return ? (6) *at his feet* (17 : 16), (a) was not this a violation of law and disobedience to the command of Jesus ? (b) how was it excusable ? (7) *were there none found*, etc. (17 : 18), were not the nine fulfilling Jesus' command ?
3. Note the following statement of the thought : *On the border between Samaria and Galilee, ten lepers ask for healing, and are told to go to the priests as if healed. As they go their way, they are healed. One, a Samaritan, returns thankfully to Jesus and is blessed by him, while he reflects upon the failure of the others to show gratitude.*
4. An important religious thought here is the example of faith without expression of gratitude or love. Are we not all of us liable to be thus imperfect ?*

* Men have the faith which justifies ; they are pardoned and they have the sense of freedom from the burden and disease of sin, and yet their lives show no glow of loving gratitude. *Plumptre*, p. 282.

§ 2. Chapter 17 : 20, 21.

1. A reading of these verses suggests the subject : *The Pharisees' Question and its Answer.*
2. The following are important points to be considered : (1) *asked* (17 : 20), out of (a) mockery, or (b) speculation ; (2) *with observation*, i. e. "careful and anxious watching ;" (3) *within you* (17 : 21), note the margin and compare the two readings in view of (a) the persons addressed, (b) the context.
3. The student may make his own statement of the thought.
4. It is to be noted that Jesus chides the folly of speculating about the blessed future to the neglect of present facts of life and duty.

§ 3. Chapter 17 : 22-37.

1. Read and criticise the statement of the subject . *Coming of the Son of Man.*
2. (1) *Disciples* (17 : 22), may they have been deceived by the statement of 17 : 21 ? (2) *one of the days*, (a) which are past, or (b) which are to come ; (3) *shineth*, etc. (17 : 24), "sudden and universally perceived event ;" (4) *but first* (17 : 25), "this is not coming till" etc. ; (5) *in the days of the Son of man* (17 : 26), (a) i. e. when he is about to come, (b) there will be a great catastrophe ; (6) *in that day*, etc. (17 : 31), (a) "when he comes," (b) "do not give a thought to worldly affairs ;" (7) *gain his life* (17 : 38), i. e. at that time ; (8) *be taken* (17 : 34), to join the Son of man ? (9) *where the body is* (17 : 37), i. e. wherever the situation is ripe for the catastrophe.
3. The following condensation of the thought is suggested : *To the disciples he said, "Do not expect the kingdom and its glory now. You are going to suffer trial, and then you will long for my presence. People will assure you that I am here or there, but when I do come it will be like lightning, seen everywhere. But I must first be rejected and die. And as the time approaches, people will be unthinkingly going on their worldly rounds, as when Noah's flood suddenly fell. Remember Lot's wife and let your earthly interests all go. Then will be separation of those together in bed and at the mill." When they asked "where ?" he replied "the vultures gather wherever there is carrion."*
4. The student may state the religious teaching in his own words.

§ 4. Chapter 18 : 1-8.

1. May not the subject be stated as : *Parable of the Widow and the Judge ?*
2. Words and phrases of special interest are : (1) *ought always to pray*, etc. (18 : 1), (a) was there need of this teaching in view of 17 : 22-37 ? (b) was this to be prayer for the coming consummation ? (2) *judge* (18 : 2), a type of God ? (3) *wear me out* (18 : 5), cf. marg. ; (4) *and he is long suffering*, etc. (18 : 7), i. e. "and all the while he is delaying to avenge ;" (5) *faith* (18 : 8), (a) cf. margin, (b) i. e. the faith in the consummation, (c) throws light on the "pray" (v. 1).
3. The student may criticise the following statement of the contents : *He spoke a parable to teach them to continue to pray for his coming, saying, An unrighteous judge was so persistently followed up by a widow that he gave her justice to get rid of her. Shall not God, though he delays, at last surely requite his people ? Still when I come will there be any who are expecting my coming ?*
4. The religious teaching of the passage is clearly this, that the character of God is the permanent encouragement to prayer and the sure pledge of its answer.

§ 5. Chapter 18 : 9-14.

1. Read the passage and note the subject: *Parable of the Pharisee and the Publican.*
2. The student may examine carefully the words and phrases of the section, especially any difficulties which they present.
3. A condensation of this passage is as follows: *Those who were self-righteous, he taught by the parable of two worshipers in the Temple. One, a Pharisee, thankfully reminded God of his good deeds and his superiority to others. The other, a Publican, humbly besought God's mercy on himself, a sinner. This one, said Jesus, departed with God's approval rather than the other, for God humbles the proud and exalts the humble.*
4. The student may determine the religious teaching.

§ 6. Chapter 18 : 15-17.

1. The student may state the subject after reading the verses.
2. (1) *They* (18 : 15), who? (2) *rebuked*, what was their feeling, (a) the common sentiment of the time regarding children, or (b) their reverence for their master, or (c) the interruption of their discoursing, cf. Mk. 10 : 1-16? (3) *of such is*, etc. (18 : 16), (a) i. e. the kingdom belongs to such, (b) is this literal or figurative, (c) explained by the following verse?
3. Consider this presentation of the thought: *When babes were brought to Jesus for his touch, the disciples found fault with it; but Jesus said, Let the children come. They are the ones who possess the Kingdom of God, and you too must become like a child to enter there.*
4. The student may determine the religious lesson.

§ 7. Chapter 18 : 18-30.

1. Read and consider a subject, e. g. *Jesus and the Ruler.*
2. Important and difficult words and phrases are: (1) *why callest thou*, etc. (18 : 19), (a) is this humility on Jesus's part, or (b) claim to be equal with God, or (c) sharp challenge to the superficial greeting? (2) *one thing* (18 : 22), (a) but three things are commanded, why? (b) is this command a means of perfecting one's self in the religious life, or does it lie at the basis of such a life? (c) how far is it to be literally obeyed by all? (3) *how hardly* (18 : 24), i. e. with what great difficulty; (4) *enter into*, is this (a) enjoy a future state, or (b) acquire a present character? (5) *house or wife*, etc. (18 : 29, 30), (a) is this literal or figurative? (b) if figurative, is it equivalent possessions in the Christian community (1 Cor. 4 : 15; Acts. 4 : 34; Rom. 16 : 13), or spiritual compensations to the individual (1 Cor. 3 : 22; 2 Cor. 6 : 10)? (6) *world to come* (18 : 30), is this (a) the epoch of the Christ, or (b) the future life? (c) cf. and explain also "eternal life" (v. 30).
3. The student may make out a statement of the thought noting these divisions (1) vs. 18-23, (2) vs. 24, 25, (3) vs. 26-30.
4. The great religious thought emphasized here is the absolute necessity of putting Christ and the Kingdom first in our affections and purposes.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the contents is to be made thoroughly familiar.

CLOSING JOURNEYS AND TEACHINGS IN PEREA.

- § 1. THE TEN LEPERS CLEANSED.
- § 2. THE PHARISEES' QUESTION AND ITS ANSWER.
- § 3. THE COMING OF THE SON OF MAN.
- § 4. PARABLE OF THE WIDOW AND THE JUDGE.
- § 5. PARABLE OF THE PHARISEE AND THE PUBLICAN.
- § 6. JESUS AND THE CHILDREN.
- § 7. JESUS AND THE RULER.

- 2) **The Summary.** The student may exercise himself in making a summary of the passage in one hundred words.

2. *Observations upon the Material.*

The following "observations" upon the passage invite comparison and scrutiny.

- 264) 17 : 11. Jesus seems to be upon a border ministry, and it may be owing to a fresh outbreak of hostility rising out of the events and teachings of chapters 14-16.*
- 265) 17 : 16. It is Luke of all the synoptic Gospels which brings in these favorable references to the Samaritans.†
- 266) 17 : 18. It is significant that those who went to the Judean priests did not return. Was Jesus in bad odor with the ruling classes? ‡
- 267) 17 : 19. It is characteristic of Luke to record the teaching of Jesus that even a Samaritan, if believing, may be saved.
- 268) 17 : 27-30. This picture is very like the reality of things just before Jerusalem was destroyed.§
- 269) 17 : 31-33. Some sudden event, apparently a hostile attack, is to come, at the approach of which servants of the Christ are to be ready to let their property go in the endeavor to escape.
- 270) 18 : 3. Widows in those times were defenceless, and a prey to wicked men, cf. Isa. 1 : 23 ; Mt. 23 : 14.
- 271) 18 : 2-8. The judge illustrates the dealing of God either (a) by contrast, or (b) as in our impatient and wicked way we are prone to regard Him.¶

* We may conjecture that, on leaving Ephraim [John 11 : 54], Christ made a very brief detour along the northern frontier to some place at the southern border of Galilee—perhaps to meet at a certain point those who were to accompany Him on His final journey to Jerusalem. *Edersheim*, II., 327, (Ab. Ed. 436).

† As in the parable of the Good Samaritan, Luke's purpose in the selection of the incident falls in with what may be called the Catholicity of his gospel. *Plumptre*, p. 282.

‡ The suddenness of their cure—what we call its miraculous character—had not the slightest effect in startling the nine Israelite lepers out of their moral torpor. They were glad to be freed from a plague, however the advantage might come. But there was no divine message to them in the deliverance. *Maurice*, p. 269.

Perhaps we may overestimate the faith of these men. *Edersheim*, II., 330 (438).

§ These characteristics of former crises or judgments were strictly verified in the one which befel that age. There was the same incapacity of believing that the holy city could fall, in its inhabitants . . . The Lord of David, they said, could not mean that David's conquest should be won by sacrilegious Romans. All our Lord's warnings have been directed to remove this expectation from His disciples' minds. *Maurice*, p. 275.

¶ The words manifestly point . . . to the destruction of Jerusalem as an actual revelation . . . of the Son of Man. *Plumptre*, p. 286.

Then when the Roman forces should be at hand, there would be no security for Christ's disciples but in immediate flight. *Bliss*, p. 265.

¶ That our Saviour should represent his Father by so unworthy a judge is perplexing, till one notices that it is by way of contrast that he so represents Him. *Bliss*, p. 266.

We must not shrink from saying that . . . the unjust judge represent[s] God as he appears to faith tried by delay . . . Too anxious to vindicate God, [expositors] do wrong to the tempted, instead of helping them with sympathy and counsel, by indulging in reflections to the effect, "Thus God appears to *unbelief*." No, not to unbelief only, but to faith also in times of trial. Bruce, *Parab. Teaching*, p. 448.

- 272) 18 : 11, 12. The fundamental religious defect of the Pharisee was self-righteousness.
- 273) 18 : 15. With this incident ends Luke's great characteristic addition, chs. 10-17, to the life of Jesus. Now he comes back to parallel narratives with Matthew and Mark.
- 274) 18 : 18. It seems as though the ruler's estimate of Jesus was somewhat patronizing.
- 275) 18 : 23. His character was not yet hardened into selfishness; he was sorry that he could not give up the riches.*
- 276) 18 : 26-28. The disciples are not above the spirit of the Old Testament in relation to riches, Deut. 28 : 1, 11, etc.

3. *Topics for Study.*

The Perean Ministry. † [Obs. 148-266] : (1) Recall the three steps—might they be called stages?—in the narrative of the Perean ministry, (a) 9 : 51-13 : 21, (b) 13 : 22-17 : 10, (c) 17 : 11-18 : 30. (2) Consider as carefully as possible the course of events in each stage. (3) Estimate the probable length of this ministry from (a) the passover imminent at its close, cf. 22 : 1, (b) the passover before its beginning and events between John 6 : 4, (c) the journey of 9 : 51 (cf. 10 : 38) identical (?) with that of John 7 : 2. (4) Note the attitude taken by Jesus toward the Pharisees. (5) Observe his position toward the people in general, judicial warnings and condemnations. (6) Notice also the severe terms of discipleship and the stern spirit of Jesus generally. (7) Compare with it the teachings of grace toward (a) publicans and sinners, (b) Samaritans. (8) Sum up as to the purpose and results of this ministry and the development of Jesus' work and teaching through it.

4. *Religious Teaching.*

The student may select a theme, e. g. "Self-sacrifice the true safety and reward of the follower of Jesus the Christ"—or any other which gathers up the sections of these last days in Perea, and work out the various lessons which the passage contains.

STUDIES XXXIX. AND XL.—INTO THE SHADOW OF DEATH. LUKE 18 : 31-19 : 48.

Remark.—It is desirable that in beginning this "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. *EXAMINATION OF THE MATERIAL.*

[It will be noted that the following order is observed invariably in this work; (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

* He was a rich man; he had not yet discovered that to be a man was more than to be rich. *Maurice*, p. 284.

† It is not possible for us to devote more space to a review of this most important division of the work of Jesus the Christ, though two "studies" might profitably be given to it. The student is therefore requested to devote more than the usual study to this special "topic."